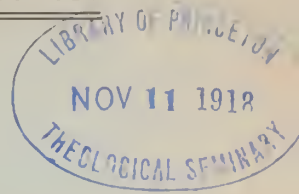


A Religion of Freedom and Earnestness



VOL. XXI

No. 4

The American McAll Record

December, 1903



THE HALL AT DESVRES, BUILT BY THE McALL MISSION

THE AMERICAN McALL RECORD

PUBLISHED BY THE

AMERICAN McALL ASSOCIATION, February, April, October
and December.

BUREAU, ROOM 21, 1710 CHESTNUT STREET

PHILADELPHIA, PA.

SINGLE SUBSCRIPTION, Four numbers with Annual Report, postpaid, 25 cents a year. CLUB RATES
twenty or more subscriptions : To one address, 15 cents a year ; to separate addresses, 20 cents a
year.

TABLE OF CONTENTS

Special Notices.—M. Merle d'Aubigné's Visit.—Social Christianity and the
Boat.—On "La Bonne Nouvelle."—Tidings from Rochefort.—Lagny-
sur-Marne.—The Drink Evil in Normandy.—The Best Meeting on Board.
—Blessing Seen at Roubaix.—Visits with the Colporteur.—A "Great
Sinner" Saved.—"The Sailor's Hope."—Christian Endeavor.—On
French Rivers and Canals—Among Norman Peasants.—Note and
Comment.—Home Department.—Receipts.—Forms of Bequest.

OTHER PUBLICATIONS

- THE SILENT HIGHWAY. By Mrs. Houghton. Price at Bureau, 50 cents.
ROBERT WHITAKER McALL, FOUNDER OF THE McALL MISSION, PARIS. A FRAG-
MENT BY HIMSELF. A SOUVENIR BY HIS WIFE. With Photogravure Portraits
and other Illustrations. 252 pp. Price, at Bureau, \$1.15 ; postpaid, \$1.25.
CANTIQUES POPULAIRES. THE McALL MISSION HYMN BOOK. With the Music.
Price, postpaid, 75 cents.
THE McALL MISSION IN FRANCE. By Rev. Franklin Noble, D.D. 17 illustrations.
22 pp. 10 cents a copy ; 3 copies for 25 cents ; 25 copies, \$2.00.
THE McALL MISSION. By E. W. Hitchcock, D.D. ; per dozen, 60 cents.
A CONSECRATED LIFE, ELIZABETH ROGERS BEACH, MEMORIAL ADDRESS. By Rev.
E. W. Hitchcock, D.D. 16 pp. Price, 5 cents a copy.
THE WOMEN OF FRENCH PROTESTANTISM, 20 pp. THE EVANGELIZING POWER OF
THE McALL MISSION, 16 pp. FRENCH PROTESTANTISM IN THE NINETEENTH
CENTURY. 16 pp. By Mrs. Louise Seymour Houghton. Price of each, postpaid,
5 cents per copy.
AMONG THE FRENCH FOLK. By Miss Moggridge. 50 cents, postpaid.
ANOTHER YEAR IN THE McALL MISSION. By Mrs. H. L. Wayland. For Free
Distribution.
1903. A Leaflet for free distribution.
AN INTERVIEW UPON THE McALL MISSION. By S. B. Rossiter, D.D. AN APPEAL
TO THE MEMBERS OF THE McALL AUXILIARIES, and AN APPEAL FOR THE FRENCH
SUNDAY SCHOOLS. For Free Distribution.
FINE : 204 pp. Illustrated. Cloth, 50 cents, postpaid ; THE CRUISE OF THE
MYSTERY IN McALL MISSION WORK. 408 pp. Illustrated. By Mrs. Louise
Seymour Houghton. Cloth, 75 cents, postpaid.
THE PRESENT OUTLOOK IN FRANCE ; TWELVE QUESTIONS ANSWERED ; MUCH FOR-
GIVEN ; BRAVE LITTLE LOUIS ; THE TWO ANARCHISTS ; THE NEED OF TEMPERANCE
WORK IN FRANCE ; ON THE SILENT HIGHWAY. 10 cents per dozen.
A PULL AT THE LIFE LINE. 25 cents per hundred.
THE PRESENT IMPORTANCE OF THE McALL MISSION. By Mrs. Louise Seymour
Houghton. 25 cents per hundred.

All remittances, except those for literature, should be payable to Mrs. Abraham R.
Perkins, Treasurer, 302 W. Upsal Street, Germantown, Philadelphia, Pa.

All orders and remittances for literature should be payable to Miss Harriet Harvey,
General Secretary, Bureau, 1710 Chestnut Street, Philadelphia, Pa.

Entered at the Post-Office Philadelphia, Pa., as second-class matter.

The AMERICAN McALL RECORD

VOLUME XXI

DECEMBER, 1903

NUMBER 4

Mlle de Garis, long a valued worker in Limoges, but obliged to withdraw for a time, for reasons of health, has returned to the work. She will, however, not return to Limoges, but will take up the work in the Grenelle hall, Paris, which, it will be remembered, was laid down by Mlle Bernier when she married Mr. Malan, our evangelist in Desvres.

There have been several other changes of place among our workers. Mr. J. Canet, who also has worked in Limoges, has also been transferred to Paris. Pastor Jaulmes, of Cannes, who has carried on our hall in that city, has also removed to Paris. His place in Cannes is taken by Mr. and Mme Henry, who have been attached to the Paris station of Bonne Nouvelle and the suburban station at Pantin.

The Rev. Paul Arnoux, who has been Pastor Gounelle's assistant in Roubaix, and has had especial charge of the McAll work in the *Solidarité* of that town, is leaving Roubaix and our Mission, to the great regret of every one concerned, to accept a call to another post of usefulness. The article by him about Roubaix, which will be found in another part of this number, was written while he was still in the work there.

There is a sewing school in the McAll station of the "old town" in Nice. About fifty young girls come every Thursday, sing hymns, sew, and have a brief Bible lesson before departing. The Bishop of Nice, Mgr. Chapon, found the idea so good that he adopted it, and he is now honorary President of a sewing school society modelled precisely on the lines of our school. It is supported by subscriptions, to which he asked all ladies, including Protestants, to subscribe five francs each. Even the Catholics appear not to have been greatly charmed by this

opportunity, and the result is that our school is greatly augmented in numbers.

In an article on "Sunday Rest in France," in the October RECORD, we mentioned a movement in Marseilles for the suppression of the Sunday issue of the daily papers. We now learn that in Boulogne-sur-Mer, a city in which this Mission has for many years carried on a successful work, not a single Sunday newspaper is published, the publishers having with one accord put down their Sunday issues. This is a "French fashion" that our country would do well to copy.

Of the many who are brought to the knowledge of Christ in our halls, not all feel disposed to unite with a Protestant church, or even to break off their relations with the Roman Catholic Church, in which they were baptized. Yet there are always some who desire to identify themselves with a Protestant church. Recently six persons have done so in Nantes and St. Nazaire, four in Nice, three in Amiens, six in Vincennes, besides six members of M. Biau's congregation at Bercy, and six from the Salle Rivoli, Paris.

After the awful disaster on the Metropolitan Railway, Paris, last August, M. Tricot, well known by name to all readers of the RECORD, called upon the family of every victim of the disaster, more than a hundred in number. Among them he found only two or three Protestants, but in every case except one he was well received. His fraternal and cordial manner, full of refined sympathy, was thoroughly appreciated. One of the victims of the disaster, Mme Aubertin, was a friend of some of our Mission workers.

The temper of mind toward religion of a large proportion of French men and women could hardly be more accurately pictured than by Mr. Brown's article in this number, "The Best Meeting on the Boat." That persons of such intelligence should be so blankly ignorant as to the first principles of Christianity is unhappily by no means unusual. That recoil against religion which has resulted in such a state of ignorance is almost wholly due to the political pretensions of the Roman Catholic Church in France. Patriotic persons relinquish all connection with the Church and withdraw their children from religious instruction,

for knowing little or nothing about Protestantism they suppose that there is only the one choice between Romanism and no religion. Those were educated people of whom Mr. Brown writes, yet how amazing their ignorance.

Instead of the fathers shall be the children. M. Dürreman, who since very early days has been in charge of the work in Rochefort, now sends his son, M. Frédéric Dürreman, to the Faubourg St. Antoine station; and the arduous and important post at Roubaix, for six years held by M. Arnoux, will be filled by Pastor Robert Lorriaux, whose father, Pastor Theodore Lorriaux, of Clichy, Paris, was one of the first to rally to Mr. McAll's aid in the opening of the Mission, and was long on its Committee of Direction.

M. MERLE D'AUBIGNÉ'S VISIT

Our eagerly expected visitor has been spending the autumn months in visiting various parts of the great McAll Mission field, and as many as possible of the halls in Paris. His plan is to sail from Liverpool by the White Star steamer *Cedric* on November 18th, so that if all goes well he will be in this country before this number of THE RECORD is in the hands of its readers. The Representative Committee have been actively at work for many weeks, making arrangements for M. Merle's meetings with the various Auxiliaries, but at the present writing it is impossible to make definite announcements, except that one of the members of the New York Auxiliary will open her house for a reception immediately upon M. Merle d'Aubigné's arrival, probably the 1st of December.

M. Merle d'Aubigné brings with him a number of lantern slides, and will be prepared to give illustrated lectures on the following subjects: 1. "The History of the Huguenots;" 2. "Paris: Its History and Revolutions," and 3. "The McAll Mission." These and other lectures he has given at Mme Le Gay's house and in the American church in the Rue de Berri, Paris, and before the Young Men's Christian Association of Belfast, Ireland. As M. Merle speaks English beautifully, these lectures will be a treat not only to friends of the Mission but to all who are interested in French history, and especially to young people. Wherever they are to be given they should be widely advertised.

SOCIAL CHRISTIANITY AND THE BOAT

A remarkable testimony to the aptness of our boat work to meet the actual need comes through a French newspaper not in the least degree connected with the Mission. *L'Avant-garde* is the very able organ of the advocates of "Social Christianity." As our readers know, a large number of leading French pastors are convinced that the only way to meet the atheistic socialism and anarchism so rapidly gaining ground in France, is by the principles and practice of Christian socialism, or as they prefer to call it, "Social Christianity." The leaders of this movement are, naturally, mainly found among the younger pastors, and the two most prominent in the movement are very closely allied with the McAll Mission, since they are Pastor Elie Gounelle, of Roubaix, and Pastor Wilfred Monod, of Rouen. Both are on the editorial staff of *L'Avant-garde*, and M. Gounelle is editor-in-chief of the important quarterly, *The Social Christianity Review*.

In the latest number of the *Avant-garde* appears the article, above referred to as a remarkable witness to the value of our boat work to meet precisely the prevalent objections of socialism to all forms of religion. The writer is a woman, and evidently a very intelligent woman. Her name, naturally, is withheld.

She was baptized and confirmed in the Roman Catholic Church, but soon abandoned her connection with it, and lost all memory of its teachings. Up to the present time she had a religious system of her own construction, more or less materialistic, but admitting a Supreme Intelligence which peoples of various races and times worshiped according to their own ideas, simply because worship is natural to man. Evil, she believed, existed from the beginning because of human selfishness, and social classes are the result of the victory of the wicked over the good, but in the end the good are destined to triumph. As to Jesus Christ she had not been able to make up her mind; but now she says that whether or not He is the Son of God, however He may have come into the world, and whether or not He rose from the dead, "His moral beauty is sufficient reason for me to love Him with all my heart and I purpose to follow Him," is her remarkable statement. Because of that moral beauty she

is willing to throw herself at His feet and cry "My Lord and my God." Now, she says, she has put aside the worldly books she used to read, and finds delectation in the New Testament, the Imitation of Christ, the McAll hymn-book, a little book of religious meditations, and the *Avant-garde*. And this state of heart came about in the following way:

She has been living for fifteen years in a little town on the Marne. She had lost all confidence in the Church, and was on the confines of complete skepticism, when last year, as she writes to the *Avant-garde*, a "Protestant boat" came to her town. There was much talk about it among her friends, and it was said that Protestant pastors came all the way from Paris to give lectures in it. The local clergy had strenuously forbidden their people to go to these "heretic" meetings; nevertheless the boat was far too small to hold the people who attended.

It had not occurred to this woman to attend a meeting until she was told that these lecturers "explained the Gospels in such a way as without wounding Catholic sentiments, nevertheless made very clear the errors and superstitions of the Roman Church." She was also told that nearly all her fellow-townsmen "who make it a point of honor never to set foot in a church, and forbid their wives and children to go to confession, were taking their entire families to hear these Protestant preachers. They were disappointed, indeed, not to hear the preachers revile the priests, monks and nuns; but what they heard them say about God, Christ, the soul, eternal life, attracted them and kept them regular in attendance. Even certain socialists attended the meetings and admitted their lively and sympathetic interest in what was taught in the boat. They spoke especially of a Mr. T. (by which initial we may understand that Mr. Tricot, the converted anarchist, is meant), who attracted large audiences because of the character of his preaching. Without neglecting what may be called the mystical side of the Gospel, he put in high relief its practical and social side. This determined me to attend the meetings on the boat."

The first evening Mr. T. spoke on "Give us this day our daily bread." "What he said was new to me. I had never supposed that any one could go so far (in showing the social aspect of Jesus' teaching). But he had the Gospel in his hand,

and showed us that it was not he but Christ who taught that no bread was blessed of God that was not gained by useful work, or that was sought selfishly for one's own good alone."

She goes on to describe Mr. Tricot's preaching on another occasion. "And the impression made by his ardent words and profound conviction was decisive for me. My soul, ready to slide into absolute incredulity and materialism, was seized on the very edge of the precipice. I felt myself wholly gained to this Social Christianity, which will truly be welcomed by the multitudes the day when it is taught in theological schools, preached in the temples and practiced in the lives of those who profess to be Christians."

This letter, written to the editor of a newspaper, not to describe or praise the work of the *Bon Messager*, but to show that the Social Christianity for which his paper stands is the doctrine needed by multitudes of intelligent French people, is peculiarly important as a witness to the fitness of our Mission to meet the most urgent need of the present time in France.

ON "LA BONNE NOUVELLE"

BY REV. S. R. BROWN.

I got out of the train at Beauchamps at 7.30, being bound for the little village of Grignon, some three and a half miles farther on. Our good colporteur, M. Boutny,* lives at Beauchamps, so I was directed to his cottage by the factotum of the station, and was glad of a cup of tea and a chat. He found me a seat in the baker's cart, and so in due time I arrived at my destination. The meetings cannot begin till 9 o'clock at this time, as the people are working in the fields from sunrise till sunset, and those who do come, come after the burden and heat of the day, weary and exhausted after their hard toil, but glad to hear the words of consolation, so unknown to them.

I found our boat moored in a kind of lake, serving as a harbor, made by the overflow of the water of the canal. A narrow path led down to it, and the moonlight gleamed on the

*M. Boutny is the "visitor" spoken of in a former RECORD as attached to the boat to visit the people of the hamlets and outlying farms, who attend occasional meetings, but whom M. Dautry has not time to follow up.—ED. RECORD.

water, blanching the huge sluice and the bridge, while the glow-worms shone on the banks. How quiet it all was, how enchanting the scene! So far from noisy Paris, with its endless streets and ever-moving crowds of all sorts and conditions of men.

I can say that I had truly a good time at Grignon. The innkeeper made me most comfortable, my fellow-guests were quite enthusiastic about the boat, many of them coming regularly and forming a voluntary choir, and they plied me with questions of all kinds, and urged their many friends who were spending the summer in the neighborhood to come and see the boat. Nay, more, to come and hear the Protestant preacher.

It was pleasant to stroll book in hand in the beautiful forest of Orléans. I had it all to myself, and was indeed "*loin du monde et de ses charmes.*" It was good to have such interesting conversations at the inn and to be able to get at close quarters sometimes with my friends. And it was good to be on the boat, where a simple gospel is preached to simple peasants, good seed cast daily along the silent highways, which will germinate in due season; first the blade, then the ear, after that, the Lord of the harvest hath said it, the full corn in the ear.

A BUSY SUNDAY.

Sunday the 2d of August was a busy day. It was the festival of the village of Grignon, and from miles around the people crowded in, and the great attraction was our boat. They came in carts and traps, they came on bicycles and they came on foot, old and young. Never before had such a strange craft been moored in their peaceful waters. So all day long M. and Mme Dautry were "at home," glad to receive so many strangers. At the afternoon meeting, usually a children's service, 172 were present, and in the evening, fully 270 were packed in, every inch of room being occupied, and many standing on the banks to catch what they could through the open windows. A large number of Testaments and hymn-books were disposed of, and of course tracts were given to every one.

"Do not suppose that only little fish come into our nets, we get the big ones also," said M. Boutmy, Monsieur le Maire, the doctor, the schoolmaster and mistress, and others. The latter have been regular attendants. After hearing all he could on Sunday, a schoolmaster came over from Lorris the following

day to learn more of these things. He bought a Bible and all the books he could, and he confessed how hard was his task to teach morals to his pupils, and to train up those committed to his charge, as on the one hand were the clericals and on the other the free-thinkers, and he had to steer so as not to offend either. It is a difficult position for these men and women, who are conscientious, and who are a most important and interesting class of citizens. To my knowledge the boat has influenced four teachers, three being now in active service in Mission work and the fourth the wife of a missionary in Spain.

TIDINGS FROM ROCHEFORT

M. DURRLEMAN, IN THE *Paris Quarterly*.

While the year has not been a very favorable one generally, a spirit of irreligion and indifference seeming to have passed over our town, yet we have had many encouragements.

A woman from far-off Alsace was drawn to the hall through our Christmas tree, reminding her, no doubt, of the Christmas festivities in her beloved land. Then she attended the meetings, and before long she was evidently converted. She wrote to some young friends in her native town, telling them of what had passed, and they replied that they had been praying for her, and rejoiced to hear of this answer to their prayers. So she had to come from Alsace to Rochefort to find the way of salvation, and our humble Christmas fêtes were the means used by the Lord to draw her to Himself.

A family returning from New Caledonia, where the husband had been in government service, attended our hall and all three, father, mother and married daughter, left their old form of religion to cast in their lot with us. The wife wished to take the Lord's Supper in the Temple, and on a friend saying to her "that she was not yet fit to do so, not having attended the meetings long enough," she replied, "M. Dürreman spoke to us the other evening of the dying thief, to whom the Saviour said, 'To-day thou shalt be with me in Paradise.' I know that I am a sinner; I have sought pardon from the Lord and He has received me, too, for He never sends any away who come to Him."

In spring I was asked to visit a sick man whom I knew

to be a free-thinker. After six months of illness his heart had been greatly softened, and it was with evident pleasure that he listened to the reading of some portions of Scripture. I continued to see him, but was always fearing that I was not really welcome. After he was dead, his wife thanked me most cordially for all I had done for her husband, saying: "Your first visit won his heart, and the tracts you left him were read with great interest. From that day he ceased to read the novels that come out in the daily paper, which he had always devoured, and he made me burn them for fear others should get hold of them. When he was hoping you would come to see him, your not appearing was a great disappointment to him. His last words were, 'God is waiting for me.'" Why did not this good woman tell me something of this before? I was all the while thinking that I was not really welcome and that my visits were hardly appreciated.

Going to visit a sick soldier in the hospital, I was accosted by another soldier, who said, "Monsieur, I am seeking the light."

"Then go to the Lord Jesus. He is the Light of the world, and those who follow Him shall not walk in darkness but shall have the light of life."

"I have read a good deal about the Lord Jesus, but I am still seeking."

"Yes, you have read about the testimony that others have given of Him, but you must yourself go straight to Him, and find mercy in Him."

The following Sunday I saw him in the meeting accompanied by five other soldiers. Then he left Rochefort for Limoges, whence I heard of him through M. Rivoire, who said: "The soldier N. has been to see me. Not only does he attend our hall regularly, but he brings others with him. He is full of praise of your work at Rochefort, and if he truly comes to a living faith in Christ, and to believe in Him as the Son of God, he says that you will have been the means of leading him to the light."

Since then he has gone to Cherbourg, and has written to me thus: "I received your letter and the tracts with great pleasure. I am lending the latter to others. I read the Testament,

and I seem to be getting to understand it better. I pray for all men, and for those who take an interest in me, and I ask God to give me wisdom and to soften the hearts of those opposed to Him. But I know not if I am of the chosen, nor if my prayers are efficacious, for I do not see much result from my efforts." The spirit of this letter is truly remarkable when one remembers that this young man was quite an anarchist in principle.

I had a letter from the Secretary of a professor who had formerly been attached to the Lycée here, and with whom I had frequently talked on spiritual things. He wrote: "Yesterday I happened to be reading an article in the *Petit Parisien* on the overflow of the Nile, when suddenly a new light seemed to burst in upon me. I had never been so struck before with the harmony of Nature. Here is a country that would be a barren desert were it not for the overflow of that river. I then had the thought borne in upon me that all that could not be merely accident or chance. I knew all about the Nile, but I had never been so struck before with that phenomenon. The conclusion forced itself upon me that there must be a living God. How happy I should be to see you, and regret that we are so far off from each other. I trust that before long you will hear of my conversion, in which you will have been the chief factor, for without your influence I should no doubt have remained to the end indifferent. Thanks, dear M. Dürrleman, for all the good you have done me."

A former actress, living now in Paris, writes me that she goes regularly to the meetings at the Boulevard Bonne Nouvelle, which she says remind her of our meetings here.

At La Rochelle we have been encouraged by the conversion of a young woman who had come from Niort to visit her sister. One Sunday, as she was going to Mass, something seemed to say to her to go to the Temple. Having never entered that building she could not understand the suggestion, but she went, nevertheless, and then came to our meetings, where she found that for which she had been long seeking. She found the Saviour and was found of Him. Since then she has induced her sister to come to the meetings, and she always brings one or two with her to each meeting. She intends to come and live at La Rochelle because of the blessing she has received.

LAGNY-SUR-MARNE

Nearly ten years ago, in 1894, the *Bon Messenger*, while working along the River Marne, made a visit at the little town of Lagny. The impression made by the meetings was so evident and genuine, that Pastor Guibal, of Quincy, a country parish a few miles away, decided to open a hall, where the work might be carried on permanently. The result has been encouraging, and as the following account will show, it has been a work of patience and faith which has had its reward. These little townlets along the Marne are interesting places for the evangelist, and if the men and means were forthcoming, other stations could be opened. But "the laborers are few," and so further work cannot as yet be attempted.

The meetings are held from September to April, it not being possible to continue them during the summer months.

Thus Pastor Guibal writes in the *Paris Quarterly* of last winter's work in Lagny:

"This season is now ended, and it is with deep thankfulness to God that I can say that it has been a good one; in fact, the best we have had since the hall was opened. We have had larger audiences, and often the majority have been Catholics, not a few of whom have shown a great desire to hear the Gospel message.

"Each year some of our regular attendants leave the place, for the population of the little town is a very changing one, and thus we have to fill up with fresh faces. Were all those who had been regular attendants during the past eight years to have remained in the place, our hall would not be large enough to hold them.

"What becomes of those who thus leave? In what degree have they received the Gospel message? This we cannot say, but we can judge from those who remain what the work is like. I will give three examples:

"Last September (1902) a lady, a Catholic, came to settle in Lagny (which is only sixteen miles from Paris). A year previously she had been living in great luxury, a woman of the world, and caring little for anything but the world, when suddenly ruin stared her in the face—her husband having gambled away their fortune and then having left her, with her three

young children to support. She set to work valiantly, and passed the needful examinations to qualify as a teacher, and obtained a post in Paris, settling in Lagny with her little ones.

"It was then that, weary and worn and sad, she heard of our meetings, and she became a most regular attendant, and soon the Word of God began to do its healing and cleansing work in her heart, and she felt that she was no longer alone, for her Heavenly Father was with her.

"She says now how much happier she is in her simple life than in the old days of wealth and folly, and she has joined our Protestant Church.

"Although a member of a very Clerical family, she has not hesitated to inform her relations of the change that has taken place in her life.

"The second case that I will cite is the following: A young woman (of twenty-four years of age) who had been under the instruction of the Sisters of Charity, and in consequence taught the fiercest fanaticism, and who had at one time thought of entering a convent, came into our hall four years ago, 'by chance,' as we say, and was so interested in what she heard that she came again. It was not long before she was one of our most faithful attendants, and joined the little group of young girls that Mme Guibal has gathered around her. And now, after long and serious reflection, she desires to take her place among us as a member of the church at Quincy.

"The third case is that of a young lad of fifteen, who had been confirmed by the priest, but who became one of our most regular scholars at the Sunday-school. Two years ago he asked me to give him regular instruction in the Bible, with his mother's consent—as she, too, comes to the hall—that he might in time join our church. So every Sunday he comes up to Quincy, to my house, for his lesson, and I trust, by the grace of God, he will become a faithful servant of the Lord.

"We should have more hearers, and should be able to accomplish more, had we not the opposition of the Clerical party to meet. And yet we cannot always complain even of that, for last October, at our first meetings, I observed a gentleman of venerable appearance coming regularly and listening most attentively. I found that his wife was a most bigoted Catholic, and

had forbidden him ever to enter our hall. He wished to show that he was independent, and so came for a month.

"But we are watched carefully by the enemies of the Gospel. One Sunday two girls of the Sunday-school were accosted by a lady who blamed them sharply for coming to us, and forbade them to do so. This lady was the president of a *Confrérie* of the Virgin, in which were enrolled the children, who wore a magnificent ribbon as token of membership. They were told that if they came to us they would be expelled from the *Confrérie*. One of them ceded and withdrew, but the other went home, and folding carefully the beautiful ribbon, sent it back to the president with a letter in which she said that she would never leave her Sunday-school.

"The group of young girls prospers. They meet regularly every fortnight in the house of one of them, and Mme Guibal is almost always with them. We are glad to see some new members joining lately."

Paris Quarterly.

THE DRINK EVIL IN NORMANDY

[The following, which we clip from *Christian Work and the Evangelist*, is a sufficient explanation of the active interest of the McAll Mission in the temperance cause. We have already shown how in Desvres, a town in the same province—Normandy—described below, the work of temperance is carried on in our hall to such a degree that, as M. de St. Vidal once wrote, for a townsman to say, "I am a Protestant," is equivalent to saying, "I am a temperance man." Surely the need of such work in other parts of *La belle Normandie* is very great.]

Normandy, one of the finest provinces in France, for centuries famed for the sturdy physique and fine intelligence of its peasantry—a strong contrast in the latter respect to the neighboring province of Brittany—is suffering such deterioration from the ravages of alcoholism as to awaken grave anxiety in the minds of public-spirited men in France. Recently *Le Temps* newspaper commissioned a well-known publicist to make an inquiry into the matter, and it published the result of this inquiry. It appears that, as in nearly all parts of France, the now so prevalent evil began with the close of the Franco-Prussian war. Up to that time, although the customary drink of the people of Normandy was hard cider, intemperance was

practically unknown there, as elsewhere in France. In 1875 in a single village of 1,400 souls the revenue tax for alcohol was \$2,000, and it was noted that even women were seen intoxicated in the streets. At present, according to the report made by M. Douarche to *Le Temps*, intemperance is almost the rule. It is the exception when the workingman does not begin the day with a glass of cheap brandy. He carries with him to work a bottle of "alcoholized coffee," which lasts him until eleven o'clock, the lunch hour, when he hastens to the wine-shop. There glasses of absinthe or vermouth are already set out in readiness for the quick demand. This beverage is hastily swallowed before the lunch, which usually consists of five cents' worth of food followed by ten cents' worth of black coffee and brandy. Work over at six o'clock, all the saloons along the way home are visited. Saturday night is given to the wine-shop and Sunday to sleeping off the debauch. It is usual for men thus to spend an average of fifty cents a day for alcoholic liquor—as much as in frugal French working class families is spent for food.

A village of less than 1,600 inhabitants was found to contain 100 degraded sots, and 700 others, 300 of them women, confirmed hard drinkers. Evidently very young boys and girls must be included among these, even though not more than two children to a family be allowed. The revenue tax of this village for 1901 showed a consumption of 182 hectolitres of pure alcohol, or about 40,000 litres of brandy (a litre is rather more than a quart), sold in this small town. As it is estimated that brandy is one-tenth of the total consumption, the result was reached that, allowance being made for children, the adult population of this village consumed an average of 310 litres of strong drink per head during the year, or nearly a quart a day. This village is considered fairly representative. Infants are given a sip of "calvados" (the usual tippie) on their baptismal day—generally the third or fourth of their existence. Through babyhood they are dosed with "calvados" to make them sleep. At the age of five or six years they are considered to be entitled to their ration of liquor at meal times. The eight-year-old school children were found to carry for luncheon bread soaked in brandied coffee; a third of them, girls and boys alike, were found to be in

the habit of taking their "little glass" after dinner. Several school mistresses testified that their little girl pupils were often intoxicated in the afternoon to the degree of being unable to perform their school duties. Children of ten and eleven were found in the cafés taking their black coffee and brandy. In one academy only one boy out of forty did not take "calvados" with his coffee. In one village half a dozen school children were sent from school to the wine-shop with the express order to the dealer to serve their coffee with three centilitres (hundredth of a quart) of brandy "because the little things were weak and had no appetite." One mayor testified that whereas in old times there were hardly four drinking women in the whole commune, now nearly all the women drink. No wonder the question of intemperance is taking almost first rank among public questions in France.

THE BEST MEETING ON BOARD

BY REV. S. R. BROWN.

It happened on this wise. A company of Parisians came to Grignon in dogcart and on bicycles to see friends staying at the inn, and to see the *Bonne Nouvelle*. Lunch was spread under the plantain trees. We were twelve in all at table: a barrister, a surgical instrument maker, and the rest, besides M. Dautry and myself, were ladies. The conversation turned on the work of the boat, its nature and object. The gentlemen were good talkers, and evidently greatly disposed in favor of the Protestants. All the ladies were decidedly anti-Catholic in their sympathies. "How can one believe the religion of the priests?" said the scientist. "When we get to the age of reason all that goes overboard."

Luncheon ended, we adjourned to the boat, which greatly attracted them.

The ladies sat down; the barrister stepped upon the platform, and M. Dautry took a seat upon the music stool, while I stood by the desk. Bibles and hymn-books were inspected, and we had a good hour's talk. The scientist asked if I could recommend a book that dealt with the philosophy of the Protestant religion, as he wanted to study it, being greatly interested in the history of religions.

Then he put a straight question, "What is the difference between Rome, Luther and Calvin?" Rome believes in saints; Luther taught, as he understood, that Jesus Christ was the greatest and wisest of men, the greatest reformer; while Calvin said that he was a god. Greatly was he surprised when I explained that Catholics and Protestants alike believed in the divinity of our Lord. Then the question of the Lord's Supper and of the Real Presence was explained. The supernatural was a myth to our friend. Science would solve the problem of life, and would introduce the brotherhood of man by raising up the people, and so forth.

It was an unique opportunity of telling of the Lord Jesus and His work of redemption, and of the life to come. "The life to come," said the barrister, "that is pure pride. You attach too much importance to man; he is but an atom, a piece of dust, not worth such attention; like an animal after all, and the animals, too, may have souls."

"I am inclined to religion," said the scientist, "for its destruction would be a calamity. But your life to come is poetry; the world is all prose; I love poetry, but it is not science."

The ladies expressed their deep interest in all we had said, and their thanks for our courtesy, and then suggested singing some hymns. So hymn after hymn was sung, M. Dautry playing for us. Then could we sing a child's hymn? Which? "Une nacelle en silence." Then more children's hymns followed, till M. Dautry said that the hymns they wanted were in the Sunday-school collection, not in ours.

"Madame," I said, suddenly, "you must have passed through a Protestant Sunday-school?"

Madame did not reply, but her eyes dropped on the book, when the husband said quite loudly, "Certainly, my wife was in the Sunday-school, for she is by birth a Protestant."

"In which Sunday-school?" I asked.

"Pastor Hollard's; was he not a true saint?"

Then I said, "Messieurs and Mesdames, we have had a most pleasant time here, and we have a custom of closing such by a short prayer."

"Oh, most certainly," was the quick response. So all stood

with bowed heads, as we thanked the Lord that we had sat at the same table, had been thus on the boat, had sung together, and talked together of the things of the soul. Then we asked one great favor, that we might all meet once more and sit down together with Abraham, Isaac and Jacob in the kingdom of heaven. "Amen!" came from many lips.

Then the dogcart drove up, the bicycles were brought out, we said farewell and *au revoir*, and parted.

"Shall we all meet at last—meet in the glory?"

Thou alone knowest, O Lord, but we pray Thee to grant it, for our Saviour's sake.

BLESSING SEEN AT ROUBAIX

We have now been nearly six years trying to scatter broadcast the good seed at Roubaix in this immense agglomeration of people—Catholics, free-thinkers, anarchists, and careless ones. For these nearly six years we have been seeking to win souls for Christ—it seems to us that the farther we go the fiercer does the storm rage, and more terrible is the evil around us. What are our small results in comparison with the ever rising tide of sin? Oh, these thousands of precious souls that are perishing, when will they hear the voice of Him who calls them to Himself!

Thank God we have here at Roubaix a little band of Christian men and women truly chosen of the Lord, who increasingly desire to give themselves to His service! Our labor is not in vain. One of our people assures us that since we have been working in the Faubourg of Le Pile it has become quite changed. We have the joy of counting among our good Christian friends a workingman who only last year was one of the greatest infidels in the place. Another, like him, is greatly troubled in his conscience. "You have saved my son from ruin, now you must save me also," he says.

Our work tells, because the lives of our people are so different from those of others. One of them was going home quietly when his neighbor began, without any reason, to insult him. He made no answer; the man became more furious, and threatened to strike him. Instead of answering back, our brother quietly slipped in, and thus did what before his con-

version he would certainly have been incapable of doing—patiently bore the insults of his evil neighbor.

Another fruit of our work is a good man whom I asked to come first to our prayer-meeting. What a true Christian he is, and how far his piety excels ours! He lives in a small apartment, earns but poor wages, and as he does not always work all the year round often has not butter for his bread. But what a beautiful soul is his! Seeing one day one of our people in much poverty he invited him to come and share their frugal meal every Sunday, and his wife and he wish to take him in to live with them. "I will arrange a little room in the garret and put in a camp bed; the old man shall end his days with us."

Our Sunday and Thursday schools are most encouraging. Many doors are open before us, and certainly blessing is coming.

PAUL ARNOUX.

VISITS WITH THE COLPORTEUR

"I am going to Vieilles Maisons," said M. Boutmy, the colporteur employed by the Mission to follow in the wake of the boats, "for I don't think that we have had one from that village; they need stirring up. Come with me"—he was speaking to the Rev. S. R. Brown—"for the people like to see the speakers." "So every farm, every cottage, every blacksmith's shop was visited," writes Mr. Brown. "We talked with the people on their doorsteps, through the open windows, in the fields, in the gardens, and by the brookside, where some were washing their linen. But the good colporteur was greatly mistaken! With two exceptions, from every house in the village some had come to the boat. The wife of the innkeeper could not find a place in the Gospel she had procured, the schoolmaster's wife had been at the meeting on Sunday. We had a long and interesting talk with her, and she is coming again with her husband. One old couple had not been, for sickness had kept them at home. The old woman wept as she told us of her sorrows and sufferings, as she could only walk with crutches. She was offered a Testament, but had not the *sous* to buy it. So I gave her one from myself. Thus the boat gets hold of all classes."

A "GREAT SINNER" SAVED

It was Sunday afternoon, the four o'clock meeting was over, and the adult school was settling into classes, when a woman, with a nervous catch in her breath, came to me, saying, as she jerked out her words, "Sir, I should like to join the school; I have come to live near here, and Mr. Anderson advised me to come." "You are most welcome." So I placed her under the care of Miss Chickering, this strange bird, driven by stress of weather to find shelter with us, for I knew that she would be well cared for.

Her story we did not know, but the nervous hesitation and the sad anxious face told of much trouble. She had been knocked down in the street, and was having a lawsuit with a rich company in the hope of getting compensation. She soon made friends with one of our Christian women, and they came in and went out together, always a good sign. I begged the Christian friend to show her all kindness and to tenderly help on this poor trembling sheep.

Three months passed away, and the lawsuit failed. Miss Chickering gave a good report of her latest scholar, saying that she was making real progress. I had remarked a decided change for the better in her general appearance. Her dress was more careful, and she seemed altogether to be gaining ground. The voice was improved, and the nervous manner almost gone. On shaking hands all round with Miss Chickering's group, the little body stopped me, jerking out, "Would you come and see me?" "Most certainly." Accordingly on Tuesday Mlle Crespin and I set forth to find her. It was in old Paris, Rue du Temple. Going up a grand staircase, with beautiful wrought-iron balustrades, to the concierge's lodge on the first floor, we inquired for Mlle B. Taking stock of us, and seeing an elderly gentleman with very venerable silvery locks, she let us pass up, saying, "You must go to the fourth story, and then climb up the ladder!" Fortunately it was a ship's ladder with two good hand-rails, so we got up easily. My companion rang the bell, and we entered the queerest of rooms, or rather garrets, in old Paris. It was in the shape of a Maltese cross, with one arm broken off short. The centre was kitchen and parlor, to the left a narrow passage leading to a window formed

a workroom; the other arm of the cross was the bedroom. Of chairs there were a lack, but of boxes there were plenty, so after some trouble we three found resting places. "Madame," I said, "we are come at your request. What do you want us for?" Her eyes filled with tears, the nervous stammering came back as she said: "You are very good. For three months I have been attending your meetings. I must tell you that I have been guilty of a great sin; I cannot tell you what. I am struggling against it; sometimes it conquers me, and again I get the victory. I would rather not tell you more, but I want to get the victory, to be delivered from it. *I want to be saved.*"

The tears flowed faster as we sat silent for a time. "Have you a Bible?" Yes, the concierge who is very good to her had lent her one, a Marriage Bible. So we opened the Holy Book, and though I do not remember just what we first read, we had His words to give to the seeking soul. He—

"Who breaks the power of cancelled sin,
Who sets the prisoner free;
Whose blood can make the foulest clean,
Whose blood avails for me."

Once again the words of 1 John i. were read: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We knelt down to pray, and after I had offered prayer and had been followed by Mlle Crespin, I suggested that Mlle B. should herself speak to the Lord. It was a stammering, stuttering cry to Him who could and would deliver. And then there came a great calm.

On Sunday Miss Chickering said: "I really believe that Mlle B. is converted. I have been to see her, and now she is quite joyful."

She hesitated at first as to which church she would unite herself, but decided on the Church of St. Marie, formerly Pastor Théodore Monod's, where so many of our people have found a home. She had already come to Mount Zion, to the city of the living God, to the general assembly of the first-born who are enrolled in heaven. So she who declared herself to be a great sinner has been found of Him who is able to save to the uttermost all who come unto God by Him. To Him alone be all the praise!

S. R. B.

"THE SAILOR'S HOPE"

Our readers will remember that the first temperance restaurant ever opened in France was opened two or three years ago under the auspices of the McAll Mission. It has proved successful, being sufficiently patronized to pay its way. A year ago, at La Rochelle, the Mission opened a total abstinence café and reading room for sailors on the quay facing the basin where all the fishing smacks are moored during stormy weather. The moral and spiritual needs of the La Rochelle fishermen and sailors, of whom there are several thousand engaged in the fishing industry, have rested heavily upon the Mission workers. The larger number of these men are Bretons by extraction, and are, unfortunately, much addicted to intemperance, with its attendant evils. Of course, drink shops abound on the quays, with all their attendant evils. While feeling how little, after all, one temperance café could do to stem the torrent of drunkenness and sin, necessity seemed laid upon the Mission to do what it could. With the assistance of some English friends, a former restaurant on the quay, consisting of two rooms and a small kitchen, was rented and transformed into a fairly respectable café. The new name, "L'Espoir du Marin" (The Sailor's Hope), was painted up in large white letters on a blue ground, encircling all with a rainbow, the emblem of hope. From the very beginning the café was well patronized, principally by sailors, many of whom showed a real appreciation of the efforts on their behalf. One man remarked, after one of the meetings, "When I first saw your sign painted up, I said to my comrades, 'Another sailor's grave rather than a sailor's hope,' but I see I was mistaken, this is a good work," thus furnishing testimony of the most practical kind to the value of the enterprise.

As is ever the case with regard to all the work of our Mission, the authorities appreciate the value of this new departure. The Prefect of the Department and the President of the Civil Tribunal have openly expressed their satisfaction that some one has at last been found to attempt to apply a remedy to the drink evil. The work includes a weekly Gospel Temperance meeting at the café. A number of pledges have been taken, and it is known that some at least are being faithfully adhered to. One difficulty is the constantly changing nature

of the fisher population. These sailors seldom stay long in port, so that it is not easy to follow up the work begun in their hearts. One evening a whole shipload of men came in, who were off early the next morning to the Newfoundland fisheries for a year. They seemed deeply interested in what they heard, and begged for some Gospels and Testaments to take with them, a request which was gladly granted. Who can tell what may be the result of such seed sown on the waters, and followed by believing prayer?

The work is often hard and rough, as so many men come in the worse for drink to sober themselves with coffee! But on the whole, even when drunk, the men are fairly amenable to reason, and to a certain extent form the "police" themselves. A new illustration of the truth, that far from being perversely "godless," France is "ready to hear the Gospel of freedom and earnestness" now quite as much as when thirty-two years ago the workman of the Parisian faubourg thus expressed himself in his "Macedonian cry" to Mr. McAll.

CHRISTIAN ENDEAVOR IN THE MISSION

It would be hard to find anywhere Societies of Christian Endeavor, both Senior and Junior, which better deserve their name than those formed in our Mission halls. The members at Grasse go with M. and Mme Quehen to the villages, and help much in singing, and sometimes even in preaching. By members at Marseilles thousands of tracts and papers have been distributed in the different quarters of the city, in many workshops, and even in the surrounding country. Sometimes little girls of the junior branch make visits on Sunday; they go by twos and threes, with a violin. They sing hymns, talk a little, and one offers prayer. If it is a very little girl, who fears she cannot do it well, she repeats the Lord's Prayer. The visits of these children do much good, and the people do not know how to thank them enough, and ask the evangelist: "When are your little girls coming again? It is so nice to hear them sing."

Of course the organization of such societies must be gradual. The people who attend our halls have been trained to the activities of the Christian life. "Our Christian Endeavor Society," says one of the Paris workers, "has been definitely organized

this year. Ten young men, some of whom have a rich spiritual life, form the nucleus, and have influenced the other members, twenty-five in all, to earnest activity, which is manifested in a methodical organization of our anti-alcoholic sections. In a short time we shall have our 'White Star (social purity) Society,' by the aid of our working circle, which with its five hundred and sixty-eight members forms a vast field of activity. * * * Every month they receive a paper about the work, edited by me, and each month they report to me their collaboration." A "working circle of five hundred and sixty-eight members" in a city mission! Small reason is there to wonder at the success of the McAll Mission. The members of this working circle, we further learn, pay visits to the younger members, join in fellowship meetings, bring persons to the meetings, and so on.

ON FRENCH RIVERS AND CANALS

[Mr. Soltau contributes to the London *Christian* an article on this subject, briefly describing the work which to us is so well known. From the article we reprint a few paragraphs of interest.—EDITOR.]

For over eleven years our boat, *Le Bon Messager*, has been working along the rivers and canals in France, and the accounts published from time to time have shown how great has been the blessing attending this method of evangelization. In April of last year we started our second boat, *La Bonne Nouvelle*, a beautiful boat built through the gifts of friends, chiefly in America. It is longer and somewhat narrower than the old boat, and has better accommodation for the "captain." The meeting hall is about the same size as the other; but there is more standing room, and more persons can be crammed on board.

* * * * *

At the village of Crouttes and Cepoy the interest was remarkable, the boat being often overfilled, and the people following on from place to place, some coming by train, others on foot or on bicycle. At the little town of Montargis, where there is a Protestant church, blessing was also very manifest. Professor Dardel says:

"The last meeting at Cepoy we shall never forget. A boat crammed with a congregation almost entirely composed

of Catholics, who up to its arrival, hardly knew what a Protestant was, perhaps—attentive, thoughtful, sympathetic, singing the hymns with delight and with energy. * * * Since then the boat has left Cepoy, but deep work has been wrought there.

We write after it has been anchored for four weeks in our town of Montargis. * * * Many a time there was hardly an empty chair, and we have seen this sight, quite new to us, of men, women and children, who never troubled themselves to come near the Protestant church, shaking off their indifference, and coming to listen to the truths proclaimed on board.

Another remarkable fact was the quietness and attention obtained from the very first. All listened with respect and sympathy. It is a treat for Protestants to be present at such meetings, and to see in a community so opposed to the Gospel, apparently, such an awakening to take an interest in subjects hitherto entirely neglected by them.

One man summed up his experiences in this concise manner: "At first I thought that you were *monsters*; then I found you were *men*; and now I find that you are *my brothers*."

The opportunities of evangelizing are boundless, especially in the country districts of France. We go to villages and hamlets where the Gospel is an unknown story, and where hundreds are glad to listen to the simple testimony of the evangelist, and where we trust not a few receive it to the salvation of their souls.

W. SOLTAU.

AMONG NORMAN PEASANTS

The "swarming" process by which the work in Marquise was formed from Boulogne, and that of Desvres from Marquise, appears still to be going on. Mr. Malan writes that he is carrying the Gospel from Desvres along the valley of the little river Aa, especially to the two hamlets of Verchocq and Rumilly. In both places it has been received with the greatest interest. In Verchocq the meeting was held in the inn dining room. The Gospel was entirely new to the fifty-two worthy peasants who crowded the room. They listened with deep interest, often nodding their heads in sign of approbation.

After the meeting M. Malan made twenty-seven visits in the village and outlying farms, and was everywhere well received. Not long after he received a letter in which were these words:

"The lecture that you gave the other day at Verchocq made a great impression. I would say to you this: In future your hearers ask you *to speak longer*. Your lecture interested them greatly."

M. Malan says that the italicized words were underlined by the writer, and he adds: "To find a lecture too short! And a religious lecture at that! It is an indication that at least they listened." And he prays God that the whole village may embrace the Gospel.

No new station is as yet contemplated, and perhaps none will be needed, as these hamlets may be worked as outposts of Desvres.

NOTE AND COMMENT

That the work done by the Mission in Algiers, long years ago, was not lost, is continually being made evident. A convert of the Algiers work, M. Boutellier, is now in charge of the hall at Cognac and not long ago a young shoemaker came to the boat who had found the truth in a McAll hall in Algiers. He had been active in Christian temperance work in Marseilles, having at once sought out the Mission hall on reaching that city. Not finding steady work in Marseilles, however, he started Parisward, armed with a letter from the evangelist in Marseilles. Having lost his way, he inquired it of a young man who proved to be a Christian, and who, rejoicing to find in the wanderer a brother in Christ, brought him to the boat, where M. Tricot was at that time preaching. The Algiers work was closed years ago, in a time of deficit, but its influence abides.

* * *

The Protestants of France are quite as much concerned for the evangelization of their country as are certain of the great denominations in our own land. In November, 1902, a Congress of Evangelization was held in Paris with such good results that it was decided to make it an annual Congress, and

an organization was effected to that end. Last month, therefore, the second Congress was held. It had not occurred when this number was prepared, but from the preliminary announcement we learn that one of the two subjects particularly occupying the attention of the Congress was put in charge of the Rev. L. Biau, the colleague of Mr. Greig in the Bercy church, and a member of the Committee of Direction. M. Biau is also editor of the little paper published in the interests of the boat work, *Le Bon Messager*. The question entrusted to M. Biau by the Committee of the Congress is: "What have been the conquests of evangelization in France in these latter years? Have they been equal to the needs of our country?"

* * *

The Rev. Louis Biau, writing in his little paper *Le Bon Messager*, paraphrases Lincoln's memorable words by saying that the McAll Mission is carried on "*among the people, for the people, and by the people.*" We have more than once spoken of the remarkable spirit of propaganda shown by our converts. M. Biau, recognizing this, asks the Committee of Direction to take this fact into serious consideration, and within the flexible framework of the Mission to arrange that all converts shall be included in some form of aggressive activity. He recalls to their minds the fact that the remarkable increase in the ranks of Mohammedanism (which, we are told, is gaining in numbers far more rapidly than Christianity) is due entirely to *lay* activity, there being neither missionary society nor mission funds in all the length and breadth of Mohammedanism. It has no need of them, so great is the zeal and fervor of its adherents. Surely a lesson not for the McAll Mission only, but for all Christians.

* * *

The number of former priests who are at work in our Mission increases from year to year. The latest to join the ranks is M. Bonnet, formerly the parish priest at Prichac. The education which had been sufficient to qualify him for the post of parish priest was insufficient even for that of an evangelist in the Protestant Church, far more for the pastorate. He, therefore, took a course of study in the well-known Felix Neff

School, and has now been called to take charge of our work at St. Nazaire, near Nantes. No doubt his pastoral experience as priest will be a help to him in his work, for as a rule the French country *curés* are self-sacrificing, hard-working men, devoted to the welfare of their people as they understand it. Since quitting the priesthood M. Bonnet has married a woman who is peculiarly qualified to second him in his work. It may be remembered that it was stated in the October RECORD that the Presbyterian Council of Nantes was co-operating with our Paris Committee to establish a separate work at St. Nazaire. Hitherto the St. Nazaire work has been a branch of that at Nantes, and necessarily subordinated to the latter.

* * *

At the International Peace Congress held in Rouen in October, Prof. Bracq, of Vassar College, well known to all friends of the McAll Mission in this country, supported, by an able speech, the invitation of the United States for next year's Congress to be held in this country in connection with the St. Louis Exposition. The correspondent of the London *Christian*, a widely read paper, calls Mr. Bracq's speech admirable, and quotes from it his remark that those Frenchmen and other Europeans who come to this country will find here a nation in which religion is regarded as the means of strengthening and developing the life of the people instead of being an instrument for the repression of their faculties. "It almost seemed to me," adds the writer, "that it would have been worth while to hold such a Congress, merely for the sake of enabling an American citizen to give such a testimony, in his native land and his native tongue, before a crowded and intelligent audience, many of whom have been brought to give up all religion for the very reason to which he thus alluded."

AN INTERNATIONAL BIBLE CLASS

It will be remembered that the first adult Bible Class in France was started by the Rev. S. R. Brown in our Salle Rivoli-New York, Paris. That Sunday afternoon class is still carried on, and in addition Mr. Brown has a Saturday evening Men's Bible Class, with an average attendance of twenty-five. Singularly enough, that class appears to be especially attractive

to foreigners in Paris, for its membership includes Austrians, Swiss and Italians, as well as Frenchmen, and at least two Jews. One of these Jews is French, and not a Christian, but, as he says of himself, "a seeker, come to learn." It was he who brought his friend, a German Jew, who was already convinced of the truth of Christianity, and desired to be baptized. Mr. Brown has sent him to the missionary to the Jews, who will judge of his fitness for baptism. How wide and varied the influence of this Saturday night Men's Class! Mr. Brown writes that he counts much upon this class, believing that as they gain in knowledge they will become helpers in the work.

* * *

M. Eugène Réveilland has been visiting Corsica, and especially Aullène, which he describes as a huddle of rude stone huts on a mountainside. Hearing the street children singing McAll hymns, he was reminded of Luther's saying: "The children are singing; the Reformation is saved!"

HOME DEPARTMENT

Now that we have no Representative Secretary to gather material for this department, the Editor will be particularly grateful if the Presidents or Secretaries of Auxiliaries will send to the Bureau, for use in these pages, any incidents of their Auxiliaries, especially new methods of work, which might prove interesting or helpful to other Auxiliaries. For the February RECORD, please send in your items no later than January 5th.

A plan which has been brought before the

Reciprocity Auxiliaries before, but which we feel to be
 of such vital importance as to warrant continuous mention, is that of the Reciprocity Bureau, or—if that seems a good deal of a name to live up to—let us call it a simple Bureau of Exchange of helpful ideas, suggestions, photographs and well-prepared papers which have served to rouse your interest and which may prove equally inspiring to a less fortunate Auxiliary. Does not this idea immediately bring before your mind a vision of what assistance this might be to you? Some Auxiliaries are already making use of it. The wide-awake Elizabeth Auxiliary, having heard at the annual meet-

ing of the carefully studied and well-written articles enjoyed by the Buffalo friends last winter, with quick appreciation have borrowed and are to enjoy them this season, probably sharing some of its own bright ideas with Buffalo in exchange. The Bureau in Philadelphia stands ready to act as the medium of this exchange—to make copies of desired papers or to further in any way this much desired effort. Will you not join in this plan to make all our members more intelligent as to the needs and history of the land for which we labor, by making every Auxiliary meeting so bright and full of interest it will be a pleasure, not a duty, to attend it?

for gaining a large attendance at public

A Few Suggestions McAll meetings:

Do not economize in advertising the meeting. Hold firmly in mind the fact that it is as important for you to gain the interest of Christian people in the work of missions as for the merchant to secure it for the latest brand of soap.

Do not be content with small effort. Remember that one out of ten is a fair proportion of response to your announcement. If you want a hundred people present send out a thousand notices.

Use your personal influence. Write notes to your friends, or send your card with the printed announcement from the Auxiliary.

The telephone has been used as a powerful agent for working up the attendance. Go through your list of friends the day before the meeting and remind them once more of your desire that they hear the speaker. Remember it is a busy age and people forget unless you "keep at it."

New Britain was expecting to entertain the
 Connecticut State meeting this fall, and had prepared a warm welcome and many comforts for the delegates. Unhappily, the New Britain ladies were not aware that the Association has no State organizations, and that it would therefore fall upon them to work up the meeting. They made their local arrangements very thoroughly, but not until too late did they learn that a State Board and Secretary

existed only in their imagination, and there was no one to make the other arrangements. Well, better luck next time! The New Britain ladies are as efficient and as interested as any in our ranks, and are perfectly competent to work up a State meeting now that they know that the whole matter depends upon themselves. Had they learned this fact a little sooner the meeting would still have been worked up, but under the circumstances, after consultation with the New Haven and Hartford officers, it seemed best to abandon it for the present season.

Hartford The year's work opened auspiciously, the November meeting being made specially interesting by two reports from the field.

The President, Miss Lewis, and Miss Richards, had met in Paris by appointment, and visited some of the halls, and they gave interesting accounts of what they saw. For the purpose of stimulating interest in the Auxiliary, Miss Lewis suggested prayer circles, that each member pray especially for the Mission on Friday nights, and neighborhood meetings in which members might entertain other members and friends. These matters Miss Lewis suggested for the consideration of members before the next monthly meeting. The Auxiliary will consider at the January meeting what to do to interest the young people in Hartford connected with the churches in the McAll Mission.

Philadelphia began her winter McAll campaign by two social "sales" at the residences of officers of the Auxiliary; the first a doll sale; the second more general. Both were successful, pecuniarily, and accomplished even greater good by bringing managers and other friends together in pleasant intercourse, with a common interest. Every objectionable feature of ordinary fairs was eliminated, and prices were so low as to make each purchase a mutual benefit. The request had been made in the spring that the managers should give to the McAll Mission the pretty work done during the leisure of summer. The response was so generous that a private house proved too small to contain the gifts, and after two sales, instead of the anticipated one, the attractive articles left would stock a third bazaar.

Belvidere

The active President, Mrs. Scranton, makes a double function of her annual meeting.

It occurs in early October, that the Auxiliary may start with a "good send off," and consists, first, of an evening meeting in one of the churches on the regular prayer-meeting night, on which occasion all the churches unite to hear about the McAll Mission, and second, of a reception held the next evening at Mrs. Scranton's house. This year the Editor of the RECORD was privileged to be the speaker on the double occasion, and she can testify that Belvidere is wide-awake to the importance of the Mission and of its own share in carrying it on.

Easton

For Mrs. Frank Kelley to be in (or near) the same town with a McAll Mission Auxiliary meant, of course, a "meeting"—or

would have done later in the season. The summer vacation period, however, being hardly over, it was a less formal gathering that assembled one pleasant afternoon in September in Miss Johnson's parlor to spend a social hour or two with this enthusiastic member of our National Board, both hearing her and asking her questions. Notwithstanding that Mrs. Kelley was at Paxinosa Inn for a rest, and despite the fact that the hotel trolley was on those fall days running by a most independent and inconvenient schedule, she had spoken on the previous Sabbath in the Brainerd Union (Presbyterian) Sabbath-school. Its Superintendent had accorded her just six minutes in which to tell the children about the Mission Schools in France to which they had several times sent a contribution. The way those six minutes were utilized had been a new experience for the school. Never had they heard so much said so quickly and so well. All the children were delighted, many exclaiming to their teachers that they wished that lady would come to talk to them every Sunday. There was no time limit the next afternoon when Mrs. Kelley told of the cause, yet much remained perforce untold. Some of our ladies had visited Paris halls, some were especially interested in the boats; others in special lines of work. All were delighted to hear this earnest and enthusiastic speaker for the McAll Mission.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

SEPTEMBER 15TH TO NOVEMBER 15TH, 1903

MASSACHUSETTS, \$229.52		NEW JERSEY, \$79.04	
Amherst Auxiliary	\$10 00	Bloomfield—1st Pres. Church . .	\$52 79
Easthampton Auxiliary	25 00	Elizabeth Auxiliary	26 25
Holyoke—1st Cong'l Church . . .	11 71	PENNSYLVANIA, \$49.71	
Holyoke—2d " "	47 81	Philadelphia Auxiliary	\$5 00
Lowell—Solomon Robitschek . .	2 00	Williamsport (Legacy, Theresa L. Scott)	44 71
Pittsfield Auxiliary	130 00	MARYLAND, \$47.83	
CONNECTICUT, \$592.60		Baltimore Auxiliary	\$17 83
Hartford Auxiliary	\$125 00	MINNESOTA, \$9.00	
Meriden "	102 24	Minneapolis Auxiliary	\$9 00
Plantsville Cong'l Church	3 18	MISCELLANEOUS	
Norwich Auxiliary	247 18	Mrs. Emma H. Tuthill (General Fund)	\$1 00
Windsor Locks Cong'l S. S. . . .	25 00		
NEW YORK, \$135.00			
Albany—Mrs. Isaac Edwards . .	\$5 00		
New York Auxiliary	130 00		

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

OFFICERS

President

MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

Vice-Presidents

Mrs. JAMES A. GARFIELD, Northern Ohio	Miss ANNA L. DAWES, Western Mass.
Mrs. J. V. FARWELL, Illinois	Mrs. WM. BUCKNELL, Philadelphia, Pa.
Mrs. HENRY A. LAUGHLIN, Western Pa.	Mrs. SAMUEL M. VAIL, Northern N. Y.
Mrs. FRANCIS WAYLAND, Connecticut	Mrs. J. S. BERRY, Maryland
Mrs. A. F. BEARD, Eastern N. Y.	Mrs. O. J. DEARBORN, Indiana
Mrs. W. H. FENN, Maine	Mrs. W. W. SEELY, Southern Ohio
Mrs. C. V. R. BERRY, District of Columbia	Mrs. LAWRENCE MYERS, Central N. J.
Miss ANNA H. ADAMS, Eastern Mass.	Mrs. JAMES G. VOSE, Rhode Island
Mrs. F. B. DWIGHT, New Jersey	Mrs. J. WARREN GODDARD, N. Y. City
Mrs. H. N. PAUL, Eastern Pa.	

Board of Directors

Term Expires 1904

Mrs. LOUISE S. HOUGHTON, New York
Miss ALLETTA LENT, New York
Mrs. GEO. E. DIMOCK, Elizabeth, N. J.
Mrs. ADAM H. FETTEROLF, Phila., Pa.

Term Expires 1905

Mrs. FRANK B. KELLEY, Elizabeth, N. J.
Mrs. JOHN R. WHITNEY, Bryn Mawr, Pa.
Mrs. KERR BOYCE TUPPER, Phila., Pa.

Term Expires 1906

Mrs. JOHN F. KEEN, Philadelphia, Pa.
Mrs. W. R. NICHOLSON, " "
Mrs. JOHN F. KEATOR, " "
Mrs. J. LEWIS CROZER, Uplands, Pa.

Treasurer

Mrs. ABRAHAM R. PERKINS, 302 W. Upsal Street, Germantown, Philadelphia

Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, Philadelphia

Recording Secretary

Mrs. JNO. H. SCRIBNER, 330 Mt. Airy Ave., Mt. Airy, Phila.

General Secretary

Miss HARRIET HARVEY, Bureau, 1710 Chestnut Street, Philadelphia

Auditors

LEWIS H. REDNER

W. W. ARNETT

Attorney

HENRY PLEASANTS

THE McALL MISSION IN FRANCE:

Founded in 1872 by the late Rev. R. W. McAll, D.D., F. L. S.
Chevalier de la Légion d'Honneur
known as the

Mission Populaire Evangélique de France

OFFICE OF THE MISSION:

36, Rue Godot de Mauroy, Boulevard de la Madeleine, Paris
Bankers: Mess. MONROE & Co., 7, Rue Scribe, Paris

A New Story of the McAll Mission

THE SILENT HIGHWAY

By LOUISE SEYMOUR HOUGHTON

Though very simple, the story is full of a profoundly human as well as religious interest. It deserves a place in every Sunday-school library, though intended for and deserving a wider use.—*The Outlook.*

The author has a facile pen and a knowledge of the elements entering into good story-telling. These, coupled with a marvelously interesting theme, make a story which holds the reader's attention to the close.—*The Presbyterian.*

It is a work of love and charity, in behalf of the McAll Mission in France, and is a beautiful way of doing good. The story is a pleasant one and is made the means of bringing out the useful work of the boat by which the McAll Mission carries a pure Gospel on the rivers and canals of France. Every reader of the book will help on the excellent work of the McAll Mission.—*The Observer.*

The fairness with which the Roman Catholic situation in rural France is stated adds great value to this unpretending work.

Indeed, a more pleasing book for a varied circle of readers it will be hard to find.—*The Christian Advocate.*

A charming narrative of gospel work among the peasants and artisans of France. Not since apostolic days has just such a work been done. The good news of a free salvation by unpurchased grace is thus being spread among the millions of a nominally Christian country. In the course of these ministrations, the bigoted priest and the sympathetic curé, the loquacious atheist and the furious anarchist, the curious "bourgeoise" and the superstitious "gens de la campagne" all appear. It is long since we have read any work so exalting the Bible as "the power of God unto salvation." As the incidents are all from real life, Mrs. Houghton having made more than one trip upon these mission boats, it might be well for those who insist that "there is no drunkenness in France" to read what one sees who goes freely among the working people. The little book is valuable for the family table and invaluable for the Sunday-school library.—*The Interior.*

Price, 50 cents a copy. Postage, eight cents.

May be ordered from the Bureau,

1710 Chestnut Street, Philadelphia, Pa.